The Christian Sun.

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In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

Making a Home.—I believe it was Lyman Abbott—he may not have been the first—who said, "Man can build a house: it takes a woman to make a home." Houses are easily built, made of material, gross and heavy. Homes are made of nobler stuff, more polished and refined than Vermont marble or Georgia granite. I am thinking of a home now. It is just a cottage, low built, four roomed, uninviting from its unpainted exterior. I have often wondered if the idle passers-by did not call it a very ordinary house, a monotonous and uninviting place to live. Well, then, so much the worse, for the idle, and the ignorant, passers-by.

Enter that home, my gentle, or ungentle reader, and, in all the name and charm of wife's and mother's art and instinct, you will declare that here is a home. If the meal is simple, you will avow, if you know your tongue, that you never tasted food of finer flavor. If the chairs are well spent, wasted with time and use, you will find them convenient, comfortable, restful. There are no carpets on the floors, but soap and sand have put to shame the weaver's art and the planer's polished skill. The hangings are plain and inexpensive, like the linen on table and bed, but they are, like these, as white and clean as the drifted snow, and as inviting to the heart as waving water lilies in spring. Everything in that humble cottage bids you welcome, invites you, if weary, to take your rest and be at ease. The family is as well ordered, in all its business and bearing in the home, as is the furniture about the room. A woman's hand, a wife's affection, a mother's heart, are there. And these have transformed a cottage into a palace, an unpretentious dwelling into a place fit for a king to dwell and reign. By all those graces that go to make the heart glad, every inconvenience has disappeared, been swallowed up, before the charm of comfort an dthe warm glow of gracious hospitality. Neither a cottage nor a palace makes a home. There must be genuine hearts and sincere hands there. The queenliest souls in all this earth are those who from their surroundings, great or small, know how to make a home—and make it.

I caught this sentence from a mind of my thinking, in a recent editorial of The Youth's Companion, "If there is one gift that comes more directly from heaven than any other womanly attribute, it is the instinct for making a home; first in the inner, finer qualities, the sense of peace and fulness and order that should prevail in every household; next in the framing of these virtues, their harmonious expression in outward and visible signs. For a house may be beautiful, spacious, stately, yet remain but a cavern chalice, unfilled by the wine of life."

The highest art that woman ever attained to, the most beautiful picture ever painted, to life and action, is a well-ordered household, a gracious and happy and gladful home—a home where the family are united, friends are welcome, and the God of our fathers is revered, worshipped and obeyed.

Only a Leaf.—It is the business of the geologist to read from bone and fossil, stone and strata, the history of the far, far past, as it is of the school boy to learn from the printed page when Washington lived and Napoleon fought. There is a difference. The boy has his volume, and all the scenes of major and minor events are recorded. The geologist must read the events of a far-away past from a fragment—a blown leaf, a tiny twig, a mite of a stone. The other day there was found, in a railway cutting, near Spokane, Washington, just one little leaf, a tiny thing of itself. But centuries on centuries are written upon its surface. Geologists declare that the tree from which it grew must have lived a hundred thousand years ago. "It is beyond question," says one, "the oldest known bit of vegetable matter in the world." Even the species of trees to which it belonged became extinct long ages ago. It is declared by geologists that when this leaf was blown from the bough that bore it the Cascade Mountains had not been formed, and the Rockies were yet in their youth.

Only a leaf, yet it tells and teaches so much.

Every leaf on every tree that God has ever made carries a story, teaches a truth,and was made for a divine and noble purpose. The Creator writes a volume of divinity on every leaf that buds and bends. If so much for the leaves that fade and fall, then how much for the immortal soul that lives in His image and hears and heeds His message? Every soul is more than a leaf and tells a story of workmanship divine that the ages cannot hush, and the centuries will not ignore. Only a leaf; but the finger of God writes out a message there to be read of men a thousand years after the tender twig is broken, and the trunk has merged again into its mother earth.

Philanthropy and Such.—Mrs. Frances Norton, of Troy, New York, one of the earliest advocates of Woman Suffrage, died the other day, aged seventy. Woman suffrage was her hobby. She gave to it not only her mind and heart, but it was the dear object of her philanthropy. Pinned to her will was a note which read: "This is the end—friendlessness, dissolution and death. Let no one play the game of philanthropy who would desire peace and a peaceful end."

But who, besides Mrs. Norton, and her sad kind, has ever said that woman suffrage was philanthropy?

There be those who think that their pet schemes and plans are all of life and love and labor. And when these fail, all fail with them.

Ten thousand immortal ones there are to witness that to die in peace, and have a peaceful end, is to have lived and loved and labored for others' good. And that is philanthropy.

—According to the Report of the Commissioner of Labor and Printing there are in North Carolina 16,673 railroad employes exclusive of officers and office employes. The highest paid of these employes are engineers whose average wage is $3.59 per day; next in order are machinists who receive an average wage of $3.03 per day; conductors follow with an average wage of $2.92 per day; telegraph operators fifth with $2.02 per day.

FROM THE FIELD.

Portsmouth Letter.

We were glad to have with us last Sunday Prof. S. M. Smith of Norfolk, who made an interesting talk to the Sunday school in the interest of Teacher Training and the Young People's Movement of our church. We are also glad to note that Prof. Smith has consented to conduct a membership campaign that has for its object the doubling of the enrollment in the Sunday school by the time the new church is opened. We are now expecting to get into the Sunday school department about the fourth Sunday in March and to open the Church proper about the last Sunday in April. If we succeed in doubling the enrollment in the Sunday school it will give us over 400 to go into the New Church with. The prospects are good for a large increase. For the last year we have added between 30 and 40 each quarter. Let us pray that we may reach our goal in this campaign and that it may prove a great blessing to the work.

The financial responsibilities of the work are still lying heavily upon our hearts. We are still unable to meet the payment that has been past due for a number of weeks. We have been doing the best we could. It has made it hard upon the contractor who has not yet had more than 40 per cent. of the cost of the work he has done. He has accepted the situation and endeavored to favor us in every way possible. We regret we have not been able to do a better part by him. We greatly appreciate the many kind words we have received in reference to the work as well as the donations that have come in from time to time. Some have remembered the work more than once and for this we are truly grateful. Let every one who can send us a dollar do so. Remember, we are entirely dependent upon the donations of the brethren. To meet the payment now past due, we need $1300. We must raise this. Who will help?

Cash Acknowledgements.

Previously acknowledged	$2669.24
Mrs. David McClenny	5.00
O. V. Cockes	5.00
Rev. G. O. Lankford	2.50
Dr. J. O. Atkinson	10.00
Holy Neck S.S., R. C. Norfleet, Superintendent:	
Annie Howell	2.85
Eliza Everett	1.10
Nellie Morgan	1.00
Mary Nell Holland	1.00
Isaac Milteer	.80
Bertha World	.80
Azzie Q. Gatling	.80
Roland Piland	.50
Willie Vincent	.25
Clyde Vincent	.20
Total	$2701.04

We wish to return our sincere thanks to the above for their timely donations. Who will be the next?

J. W. Harrell.

Langdale, Ala.

My church work is in good shape. We are looking forward to an outpouring of the Holy Spirit in the summer revivals. We had a sweet service last Sunday with a good congregation. Text, St. John 7:37, "If any man thirst let him come unto me and drink."

We changed Bethany's meeting day from the second to the third Sunday on account of River View, which could not change. I preached Sunday night at River View; text, Luke 11:32, The men of Nineveh will rise up in the judgment with this generation and shall condemn it, for they repented at the preaching of Jonas and behold a greater than Jonas is here. We had a good meeting. The Spirit was with us. He has promised to be with us and He is faithful to verify every promise. We met in the name of our Lord and we received a blessing.

Geo. M. Holder.

Langdale, Ala.

Winchester Letter.

We are passing through a severe winter in this section which makes church work difficult. I have failed to meet four of my appointments on account of bad weather. The ground has not been clear of snow since Christmas and part of the time it has so drifted that many of the roads were impassable.

Bethlehem and Timber Ridge rendered Christmas programs which were highly enjoyed by large audiences. We were kindly remembered by friends at Bethlehem, Timber Ridge and Winchester with many beautiful and useful Christmas gifts, among which were two purses —one from Timber Ridge Sunday-school and the other from Jr. O. U. A. M., Tenth Legion, Va. We are grateful for all these remembrances and want in this way to thank every one who in any way contributed to them. We enjoyed a nice turkey roast at Mrs. R. M. Johnson's on our last birthday and received a present of a five-dollar bill from Mrs. W. A. McCurdy. It is pleasant to be treated in this way. It brings hope and encouragement and makes us feel like we are not getting old so fast after all. At our last service at Timber Ridge Brother W. A. McCurdy told us there would be a package at the express office for us in a few days. The expressman came in day before yesterday with a beautiful carriage heater and coal enough to last it for a year and now we shall have a warm place in our heart for Brother McCurdy every time we have to take a cold drive.

Since our last letter, we have had the pleasure of visiting Newport and Leaksville in the interest of the Winchester work. We were well received by both congregations and received nice subscriptions at both churches for the work. It was quite a pleasure to meet with old friends at Newport where we served as pastor for four years.

We have had a union revival service in Winchester in which all the protestant churches participated. Rev. Wm. Black, of North Carolina, did the preaching. The meeting continued about 12 days. There were over three hundred conversions.

The outlook for our work in Winchester is very encouraging. We had a crowded house at our last service. The ground for our new building was broken the 9th of this month. We will give a description of it later. The following amounts have been received: Previously reported, $622.75; Rent, $21.50; L. C. Hook, $25; A. S. Anderson, $10; Mrs. T. H. Showalter, 50 cts.; Miss Ollie Showalter, 50 cts.; Interest Savings Department, $1.22; Rev. L. L. Lassiter, $5; Cash Collection (Winchester), $2.09; Mrs. B. E. Lafollette, $5; I. P. Hook, $25; M. V. Louderback, $5; Mrs. Mary E. Grove, $8.50; Cash Collection (Newport), $2.22; Rev. A. W. Andes, $5; Miss Ina Sirbaugh, $5; Miss Maggie Spaid, $5; H. P. Hook, $10; Mrs. H. P. Hook, $5; A. D. Larrick, $5; Miss Nettie Johnson, $5; H. G. Brill, $5. Total, $779.28. We are thankful for all these contributions. We need money now to push the work on the building. We trust our friends will do the best they can for us.

W. T. Walters.

An Up-to-date Organized Sunday-school Belonging to the Memorial Christian Temple, Norfolk, Va.

What makes our school a genuine success? A Cradle Roll Department, a Primary Department, a Junior Department, an Intermediate Department, a Senior Department, a Baraca Class, a Philathea Class, an Organized Brotherhood Bible Class, a Home Department, a Messenger Service and a Teacher-Training Class.

The question is frequently asked if there is not danger of overorganizing. I will let the inquirer answer this question after he has gone with me over the situation, referring to our school as a school that is thoroughly organized.

Our Cradle Roll is a successful one, an energetic lady is superintendent. It comprises all babies from birth to three years of age and then they are enrolled with the main school. All members of this department are remembered on their birthdays and at other special times. Baby Day is observed once a year. It is the means of winning parents to the school, of getting mothers to become members of the Home Department. In many cases these parents were not members or attendants at any church service. Does this pay?

The Beginners' Department is an important factor. Here the trained leader, a lady, takes the children when they first enter the school and trains them in a kindergarten way, preparing them for the next department, the Primary. In the Primary Department they are taught the Scriptures and are drilled in a special scriptural dril and taught songs, etc. From this department they go to the Intermediate where they receive training for the Junior Department. Thus we lead them on step by step until they are ready for the Senior Department. Graduation exercises are held at promotion time for each department.

Note the fact, that each department must do its specific work and no two departments try to work along the same line. Good judgment as to the use of pins and various other little tokens for special work done by the scholar will add greatly to the interest and enthusiasm.

The Philathea class is a large one, doing efficient work; the social life and the enthusiasm among the young ladies keeps them active in the school, and training workers for special aims.

The Baracas are working earnestly to keep up their attendance and interest. A hustlers' committee makes a round every Sunday morning to get the tardy ones out. This is a successful plan. After they have trained one to get there on time they go after another and so on. High percent. of attendance is attained. The Baracas and Philatheas are making the social life count for their classes.

The Brotherhood Bible Class is an organized class among older men, "Men Working for Men" is their motive.

The Home Department is conducted by enthusiastic workers along modern lines, in a business-like way. This department, though young is destined to bring great results to the school and church. The New Movement Home Department plans by David C. Cook Publishing Co. were used in organizing this work and it proves to be among the best available. Our people are glad to have the opportunity of being a member of the school in this way and are responding nobly.

The Messenger Service, organized last year, has proven a great help to our school and meant a great saving at times. Every Sunday these boys carry messages to the pupils who could not attend school and perform other duties for the school and church.

The Teacher Training Class meets every Tuesday evening and has an enrollment of about thirty. The pastor conducts the study.

The school makes much of the "Red Letter Days" and seeks to keep in touch with all modern methods advocated by the Sunday School World, The Sunday School Executive, etc.

Each of the above classes is thoroughly organized in a business-like way and each has its individual work to perform, using care not to proceed along or take up the same line of work; but each using its influence and talent to accomplish something for the upbuilding of the Kingdom.

We cannot overorganize, but we can organize and then not work. This means a complete failure, which some of us term overorganization. I know that our school is not overorganized, but, if the workers or leaders should become lazy, then our organized classes would go to pieces and the outside world would say it was overorganization, while the fact of the whole matter would be that we failed to do our duty, our whole duty, to make the organized class a success. The Temple's organized class work is doing things that count.

J. H. Blanchard.

Norfolk, Va.

BOSTON LETTER.

Dr. Carlyle Summerbell says, "If Bro. Sailer is ever lost it will be because of statistics; and if he is saved, the first thing he will do when ge gets to heaven will be to gather statistics." As to the correctness of his opinion I am unable to say; but of one thing I feel pretty well assured: If I should engage in compiling statitics in heaven, and find some of our Christian Sun readers absent from my lists simply because they refused to help someone else into the kingdom because they did not want to contribute to missions, I should be sorry I did not try harder to interest them.

Brother Cox wrote me at the time the Annual was published, saying he had sent me a copy. If I wanted it, I was to send him the priee, otherwise it should be returned. I sent him the price and then began trying to get my money's worth. It has proven a profitable investment, for I have been having a splendid time with it. It has furnished me amusement (?) by the hour. I notice it contains a great array of figures. At first, these seemed almost meaningless, with the exception of just a few isolated instances which were easy of interpretation. But I have been translating some of the figures, and making them talk to me intelligently. For example, I asked the Annual what was being done by our people in the South by way of giving of their substance for carrying on the work which Christ had given them to do. The book said the people of the Southern Convention had given an average per capita contribution of $3.89. The N. C. and Va. Conf leading with $6.23+; E. Va. second with $5.79+; W. N. C. third with $2.23+; Va. Val. Cen. $2.11+; Ga. and Ala. $2.04+; E. N. C. $2.03+; Ala. $1.09—. There were other things that book had to tell, but oh how it did seem to delight in making me quiz and quiz to find them out! I wanted to know what the per capita contributions were in each Conference for Home and Foreign Missions. After considerable prodding, I finally secured the following information: Eastern Va. Conf. seemed to lead with $0.77+. Then came Va. Valley Central with .19—; Ga. and Alabama, .18+; North Carolina and Va., .18+; Alabama, .15+; W. N. C., 12+; E. N. C., .10+. I felt almost indignant at the answer, for I thought surely there must be a mistake somewhere. I argued that the South was surely ahead on Missions so far as our people were concerned, for I knew of several people giving large sums, and several churches quite active in missionary work, so I asked what the total was so far as revealed by the records. "$6,781.69", was the answer. To raise this sum, it seems there were 19,842 people. The record did not say, but I suspect that some of them did not lift very hard to raise it. Dividing among them all, I found each one was allowed to lift a fraction over 34 cents. I saw that the people in the E. Va. Conf. had lifted about two and one-fourth times that amount, so I questioned still further. Now some people may think I am having a great deal to say about these things, and that I am saying some things which they would be glad to have me leave unsaid. Quite a number of churches seem to have adopted the weakly (not weekly) offering plan. Their offerings were so pitiably small that I did not think myself warranted in going to the expense of wearing the point of my pencil out trying to figure their per capita contributions;

(Continued on page six).

NOTES AND PERSONALS.

—The Committee on Publications of the Southern Christian Convention met in Burlington, at the call of the Chairman, Rev. P. H. Fleming, D.D., Friday, Feb. 25. The object of the meeting was to make ready, as far as possible, in program and report, for the Suffolk Convention.

—We learn with pleasure that Dr. A. W. Lightbourne, Dover, Del., who has been quite ill for some weeks was sufficiently recovered to be able to announce that he would occupy his pulpit Sunday last. We note also with interest that Dr. Lightbourne's son, a man of affairs and a prosperous business man, announces that he will give up business and enter the Christian ministry—a noble and most generous decision. There is room.

—We wonder if any of the churches have thought of the wisdom, propriety and helpfulness of paying their pastor's traveling expenses to the Suffolk Convention, April 26-29. Of course the churches all want their pastors to attend the Convention, regard it as his duty to go. Why not make the pastor's heart glad by (a little solicitation amnog the members and) sending him? To some ministers the expenses will be heavy and a drain upon a meager salary. Brethren, make up the price and send your pastor to the next session of the Southern Christian Convention. Your railroad agent will tell you the fare to Suffolk and return.

—President W. W. Staley is working assiduously for the success of the forthcoming Convention at Suffolk, April 26-29. It behooves committees, boards and individuals who have work for the Convention and reports to make to bestir themselves so that by the time the gavel falls for the first session all things may be in readiness. The Greensboro Convention two years ago was epoch making in the matter of Teacher Training and Christian Endeavor at any rate and the present generation will not live long enough to see all the fruits of good labor done in these departments. What vital point of our work will the Suffolk Convention touch and quicken into new life and activity? There is a feeling somehow that the heart of the church must be turned, in larger measure, to Missions. This is vital. Our churches need awakening here.

THE ALUMNI AND THE $50,000 FOR ELON.

Since my last report through The Sun I have received the following subscriptions from the Alumni of Elon College:

I. W. Johnson, $100.
W. D. Harward, $100.
G. O. Lankford, $50.
R. C. Cox, $50.
Miss Nannie Carleton, $50.
Miss Annie Staley, $50.

In addition to the above I have had promises from several others to send in their subscriptions now soon. Some are considering making even larger donations. I feel that every Alumnus should take part in this movement and I believe the majority of them will do so. We not only appreciate the subscriptions but we are especially grateful for the many kind words and good wishes for the movement that accompany them.

I trust that the remaining alumni may not delay sending in their subscriptions longer than is absolutely necessary to make up their minds what they are willing to do.

The movement needs the impetus of your ready response.

"Do it now!"

E. L. Moffitt, Pres.

IMPRESSIONS OF THE LAYMEN'S CONVENTION.

One of the most attractive and far-reaching features in the Laymen's Missionary Movement Convention in Greensboro was the spirit of Christian unity through out the entire convention.

The spirit of missions and the spirit of Christian unity is one and the same. The great question of missions has taken hold upon our people with such keenness as was never known before. The like has never been seen. One great man said, "This is the first generation since the creation of the world that God's will is beginning to be accomplished and the church is filling its mission."

Behold, we live in the dawn of the greatest possibilities, yea, this is the morning of the electric age, and philanthropic period of the world. The deep spirit of misions has brought about possibilities that rise up before us in the opening up of all nations of earth for the gospel of Christ. It seems that the whole world is now calling for the gospel and the spirit of Christian unity is being centered on the evangelism of the world in this generation. Can this be done? "All things are possible to them that believe." I believe the greatest hindrance in the Christian Church has been the lack of the deep spirit of Missions. This should no longer retard our progress, for the great commission is to us as well as to others. We have some as intelligent people as other denominations and others as charitable, but the one great solution to this problem is to effectually reach them.

I have found this plan to be very helpful in my churches (and they are banner churches). I just preach on missions, showing the need of a broader view of misions, and the great responsibility resting upon us if we withhold the gospel from the heathen. Organized missionary rallies, all-day services, reading essays, addresses on missions, and taking offerings and pledges are also a part of my method. Special prayer-meetings for missions are necessary for successful missionary work. Earnest prayer must underlie all successful religious work.

I find it more difficult in the country churches to make weekly offerings than in the city; but they can lay it aside and make it monthly. Another difficulty in the country churches is that our people do not command the money that our town people do. Farmers sell their crops when they are ready for market, while the clerk, merchant, and those who labor in the city are usually paid off Saturday evening . We must work to meet the best ends of the conditions of our people. We must study our people and their conditons and use the best methods for the best interest at each place, as there is no one scientific method that will suit all conditions and peoples.

S. B. Klapp.

SUFFOLK LETTER.

Dr. E. A. Alderman, President of the University of Virginia, is reported by the Norfolk Landmark to have said, in the close of an eloquent address in that city February 24th, "that he was utterly opposed to the system of Co-education at State Universities and that he was thankful to say that the University of Virginia was the only State University on this continent that did not is some way represent the co-educational system."

In expressing his belief in the higher education of women, Dr. Alderman paid the gentler sex a beautiful tribute. He said: "It is a platitude to say that a cultivated woman is the core of any civilization."

Dr. Alderman is one of the most eloquent and brilliant orators on this continent and the entire South is proud of his position among American educators. This makes it embarrassing to even question the soundness of his position on any educational utterance; yet his position in this the address from which the above is quoted, is so glaringly illogical and untenable that I may be pardoned if I venture to call attention to his statements. The Doctor admits that the University is the head of the free public school system, and said:

"The University of Virginia without the elementary schools would be like an electric bulb without the power, and vice versa." Once grant that the University and the public schools unite to constitute one system, and you must, logically, grant females equal privileges in the University or deny females the privileges of the elementary schools. By all the natural and moral rights of the race education provided by the State should be open to all. By what principles of justice a great State can appropriate a hundred thousand dollars to support a **free school** for her sons and make no provision for her daughters we search in vain for reason. Widows with daughters are taxed to support a University to educate young men whose fathers are yet living. Admit women or do not call the University a part—yea the head —of the public school. Why should the Virginia University be the **only** University on this continent to exclude women? Why will a University admit football and exclude women. By all the laws of right women are entitled to the same privileges as men in all State Institutions. Their exclusion is a relic of ages before the Christian era when all her rights were ignored.

Again the Doctor says: "A cultivated woman is the core of any civilization." That is a brilliant statement and no doubt literally true. If this statement is true, all the advancement in civilization would support the expediency of opening all the doors of culture to women, unless civilization prefers to extract the "core," the "heart," from human progress. Woman has never had a fair chance in the field of education until the last half of the 19th Century. Had it not been for private and church schools, she would have been greatly restricted in educational opportunities even the last fifty years. If she is such a valuable asset in Christian civilization why close the doors against her improvement?

State Normal Schools have done something for woman in the way of preparing her to teach and then expect her teach for less pay than men. Woman has had to fight her way into her rights, to educate herself, and then has taken her place as the most potent factor in human advancement.

In fact I cannot see why a State should levy a tax and found a Home for Old Confederate soldiers and have their wives and the widows of Confederate soldiers, who died on the field, to look out for themselves. Why not have a Home for helpless Confederate women as well as for helpless men? Who ever heard of a "Bazaar for Confederate women?" When will educators and statesmen meet out even justice and equitable treatment to men and women?

Many a poor Confederate woman is now sitting in an old chair in a lonely cabin, old, infirm, needy, dreaming of those sad days when her husband and sons "volunteered" and went to the front, never to return. It may be that she has a small pension from the State, but no Home has been provided for her, and no honor has been bestowed upon her, though she gave all to the "Lost Cause." God pities her and He has a crown set with many stars for her worthy head, and she is waiting for that Coronation Day. W. W. Staley.

NORFOLK LETTER.

The Third Church Sunday school had two new scholars yesterday.

Bro. Keys preached a good sermon on the subject, "How to Secure Deliverance from Trouble."

The Ladies' Aid Society meets Wednesday afternoon at the home of Mrs. J. W. Manning, 537 28th St. This is one of the "Livest" things of the church.

Rev. J. W. Harrell of Portsmouth conducted services Sunday afternoon aboard the U. S. Battleship Montana lying at the Navy Yard. He spoke from the subject, "The Man Behind the Gun."

The Portsmouth Sunday school is planning a contest for new members, hoping to double their enrollment by the time they get into their new building.

Deacon T. A. Twiddy of the Memorial Temple has built him a nice modern home on 36th St., near Granby and with his family will occupy it this week. We welcome this good family to Park Place, and they will find a cordial reception at the Third Church whenever they find it convenient to be with us.

I have secured the promise of the male choir of the Temple to be present and furnish special music for us at the 3rd Church the second Sunday afternoon at 3:00 o'clock.

Mrs. McKinney, Mrs. Howsare's mother, has been right sick for the past ten days, suffering from the grippe. Glad to report, however, that she was able to be up yesterday.

The regular monthly meeting of the Missionary Society of the Temple was held last night at the hour of regular service. A discussion of the subject of Missions was had in the form of a debate, or rather a representation of the subject in its varying aspects. Prof. S. M. Smith presented the subject of "Educational Missions," Dr. T. Edwin Baird the subject of "Medical Missions," Dr. J. W. Manning the subject of "Evangelistic Missions," and Mr. Edward Slusser the subject of "Industrial Missions." There was a committee of judges to pass on it, and they voted in favor of "Medical Missions."

Last Saturday week ago, Bro. Gibson, of Rosemont, one of the older and one of the most substantial members of Rosemont, was stricken with paralysis in the forenoon and died in the afternoon.

He was buried from the Rosemont church Sunday afternoon. The church has lost a good member, and the community a useful citizen. The family has the sympathy of their many friends.

Col. Savage, I am glad to report, is feeling somewhat better during the past week. J. W. Manning.

—There was a mass-meeting of citizens, and an address, at Henderson, N. C., Feb. 26, whose object was to start a moveemnt to abolish the present prohibition law of the State. The "citizens" about Henderson must be hard up for an "issue" and a mass-meeting.

—"A dispatch from Madrid, Spain, says that Dr. Gans Fabrice has definitely completed the plans for an attempt to cross the Atlantic in an airship. The launching point will be either on the coast of Portugal or the Island of Teneriffe. The balloon is 162 feet long and 49 feet broad, and a gondola hangs underneath, shaped like a submarine boat, 28 feet long and 7 feet broad. It is fitted with a four-horse power motor. The engine will be used only to keep the balloon in the course of the African trade winds. The doctor's idea is very interesting It is to make the voyage without mechanical propulsion, by keeping within the air currents which took Christopher Columbus on his voyage of discovery."—Ex.

—Ex-President Roosevelt, though absent, is not forgotten, judging from the following which Wiliam E. Curtis writes from Washington to the Chicago Record Herald:

"Never since Alexander the Great entered Babylon, with the one exception of Julius Caesar's return from his campaign in Gaul, has the continent of Europe been stirred up by the prospect of a visitor as it is now in arranging for the reception of Theodore Roosevelt. Kings and Emperors, college professors and scientists, soldiers and statesmen, learned societies and legislative assemblies are preparing to give him a triumphant welcome." Mr. Curtis further notes that all the ambassadors in Washington except two have been summoned home by their government to assist as masters of ceremonies.

(Begun on page three.)

and there were just a few which not even offer an excuse. I sometimes feel that even an excuse is better than no offering at all. The leading church of the whole convention seems to be a little church in the E. Va. Conf. just south of Norfolk,—Rosemont. Their average per member was $5.55+. Third, Norfolk, $3.20+, Berea, Nansemond, $2.72, Suffolk, $2.55+, Mem. Temple, Norfolk, $2.33—; Liberty Spring, .96+, and Waverly, .66—, were the averages of the leaders in this Conferenee. But I must not weary you. I shall come again some other time if I may, just begging leave to explain that information furnished through the Christian Missionary enabled me to give Third, Norfolk, a better showing. P. S. Sailer.

Boston, Feb. 19, 1910.

HOME MISSIONS.

*Our Home Field.

This means the territory embraced within the boundary lines of the Conferenee, or at most the entire territory of our homeland, the United States. Sinee we have have undertaken the work of Convention Home Missions, which ineludes the wider fields of our national domain, the discussion of this subject at this time would seem to be restricted to Home Mission work under the auspices of the Conference idea.

1. Is there a demand for such work?

A correct knowledge of the spiritual conditions of the field will enable us to answer this question authoritatively. There are doubtless many communities where church privileges are not enjoyed by the people.

Towns and cities are growing up in almost every direction. Increasing population increases the demand for more church faeilities. Churches are needed today where they were scarcely thought of ten years ago. Are we occupying these places as we should? Our commission is to go into all the world. The Master has given us a grand missionary charter, which is more than justification for our urging missionary work in the home field as well as the foreign. The last report on Home Missions to this body frankly admits that nothing practical is being done under the direction of the Conference, or at most but very little. How is this to be changed? I answer, a more aggressive policy must be adopted by our people with regard to Home Mission work. There are fertile fields that need to be developed. Intensive methods give the farmer ample returns in larger harvests, so it is in every sphere of human endeavor. We must learn the lesson, and learn it early and well, that we must adopt intensive energetic methods if we are to succeed in establishing our course and building up churches either at home or abroad. Our authority is complete. The Master has said **go**. Duty here is plain. Sacrifice may be required, as it is everywhere service is rendered. Sacrifice and service are largely synonymous terms. This is the only royal road to divine honor. "If any man serve me, him will my Father honor." We need to get right down to business in the matter of Home Mission work. Obedience to our Lord makes our duty here imperative. Every local church and congregation should hold special day services and consider the theme, "God's goodness to us, and our duty to others." First get right with God ourselves by a proper appreciation of His goodness; and a sense of gratitude will impel us to act beneficently towards others. We have as much right to go forward and enter the field as any others. We may have to encounter some opposition, but what of that, if our cause is just? The disciples become apostles, and Christians must become missionaries. Listless indifferenee is not in keeping with our commission, nor commendable to our object. It is the duty, as well as the privilege, of the church to spread abroad. The authority under which we act involves heavenly blessings. The Master will see to it that our service is honored. He never gave a command without coupling therewith a promise or assurance of reward for prompt obedienee. Let the church, both pulpit and pew, become fully aglow with love and obedience to God, and it will soon find something to do for the advancement of His kingdom. Our local Conferences are not able to keep a mission secretary in the field all the time, devoting his attention and efforts exclusively to Home Mission work. This woud take more money than is being raised by the Conference for this purpose. The next best thing to do is to have each minister devote some part of his time during each year to Home Mission work. If his time happens to be filled with a regular charge for every Sunday, then the churches of his charge should have enough of the mission spirit in them that they would willingly send their pastor out in the field to do such work, and cheerfully support him while so engaged. The church that neglects mission work is disregarding the express orders of our Lord, and deserves only a meager share of His blessings. Right here we may find a solution for many seemingly difficult church problems. How many sermons on this subject of Home missions have been preached by the ministers of the Conference during the past year? How many mission rally days have been observed by the churches during the same time? How many laymen have done Home Missionary Sunday school work? How many such schools have been reported to this Conference? It might be both interesting and helpful to have such information before the Conference. As a people we must be up and doing, sacrificing and serving. "If we sit still here we shall die," was realized by the leprous men outside the gates of Samaria thousands of years ago, and I will add that such indifference and inactivity deserves only to die. The view of the authority, the commission, and the opportunity given to us, and in the light of our past history in regard to Missions, is it not a wonder that we have lived so long. The only mitigating excuse that we can offer is we failed to comprehend the full meaning of our commission. But that excuse cannot be plead as an excuse any longer. The home field must be well cultivated. Begin at Jerusalem, but continue there only to get inspiration and courage to enter the fields beyond. A good home field is necessary to furnish permanent support for the foreign work.

The first claim upon us to enter the mission field does not come for the destitute conditions that exist in remote or foreign lands, or from the darkness that surrounds thousands of our fellowbeings that live in our native land, but it comes from Our Lord's Command. Christianity is aggressive in its operations, and Christians must be active in carrying the gospel to all who have not yet received it. Waiting for the world to come to Christ would seem more pleasant, but it must be brought to Him. Here we find an ever widening field for service and Christian development and growth.

The aim of all mission effort should be to make disciples and followers of Jesus of all men. It is not enough that we go and live among those who know not God. We must persistently teach the doctrine of His kingdom. The truths and principles upon which God's kingdom rests, must be made known in order to enter the lives of those to whom we go, and whom we wish to identify as members of that kingdom.

The preaching and practicing of Christian principles is much needed at many points that would not wish to be called Mission points. Some of our older churches might be built up in a higher and holier faith and practice. Paul as a Christian missionary visited the churches, and wrote to them admonishing them to be diligent in the work of the Lord. The live, energetic church member always feels willing to render service for His Master. He feels proud

of the privilege of advocating his Master's kingdom. He has a feeling of church pride that will lead to sacrifice and support for his ehurch. His heart, mind, soul and strength all contribute to its success. He is an appreciative hearer in the eongregation, that gives inspiration to the pulpit service. Now, if our purpose and our eommission meet in our aim to carry sueh a religion to those who have it not, then with eonfidenee we should go forth to establish our beloved Zion in loealities not already oeeupied by others. The doetrines of the Christian church and its form of ehurch organization, are easily eommended to all intelligent people. We have not grown in numbers in the past, because of a lack of the spirit of aggression in our work. Our Home Field has not expanded beeause we have not gone out into the regions beyond. This is aeeounted for, in part at least, because we have neglected to emphasize another part of our eommission, "teaehing them to observe all things whatsoever I have commanded you." Mission eonverts and mission churches must be taught the will and eommandments of Jesus. Trained men and women make the most efficient workmen. This applies equally to Christian and secular service. A noviee is generally a nuisanee at anything. More light, more love, and more loyalty, supplemented by more money, will do mueh towards the better development of our Home Field.

J. W. Holt.

*Read before the N. C. and Va. Conference and published by vote of that body.

KNOWING PEOPLE AND LIKING THEM.

"What a conceited young man that is!" I was tempted to say to myself about a fellow traveler whom I had never spoken to, but who was strutting about the deck in what seemed to me a supercilious way. Fortunately, I kept this to myself, and did not express my ungenerous opinion to anyone else. I was glad that I did not, for I afterwards learned, as I came to know the young man, that he was anything but conceited and supercilious, that his unfortunate carriage and perhaps his native diffidence were responsible for my poor opinion.

"That man surely dislikes me," I thought of another of my fellow passengers. "He seems to avoid me, and to keep out of my way when I should like to be friendly."

What was my surprise to have him sit down by my side the next day, and express his warm and even affectionate interest in me and my work; and I found that his offishness had been the result of an almost morbid shyness, whieh had made him think that I did not care to talk with him.

"That girl is a giddy unbeliever, flashy and crude, and caring only for dress and display," was my involuntary first thought of another, whose loud and flippant word about a matter that I considered saered had prejudiced me against her.

But I was mistaken again, and found, before long, that though her taste in dress was poor and though she sometimes said hasty and flippant things, she had a sineere and warm heart, and was in reality an earnest Christian.

I hope I have learned a lesson from these uneharitable judgments—to know persons before I form an opinion about them, mueh more before I express it.

Another thing I have learned; and that is, that in all probability the better I know people, the better I shall like them. Little surface angles and sharp points will wear off with the attrition of eompanionship. Little disagreeable peeuliarities will be understood and overlooked, and we shall find that hate and dislike at first sight are as unreliable as love at first sight, and that many a prejudice, like beauty, is only skin-deep.—C. E. World.

THE GLORY OF GOD.

The shekinah did not always dwell in the temple. Only rarely did that light appear that showed the presence of God in his sanetuary. But long before the glory of God filled the tabernaele, Moses had seen it in the burning bush; and long after it had eeased to appear in the temple, it deseended upon the apostles. It shone out upon Paul as he journeyed to Damaseus, and it shone into his heart to give him the knowledge of the glory of God. The shekinah has never left the earth. It was a bold prayer that Moses prayed when he said, "O Lord, I beseech thee, show me thy glory;" but we have a right to pray it, for Christ has promised that the pure in heart shall see God. The soul that is cleansed from pride, from selfishness, from all allianee with evil is permitted to pass through the darkness into the light in which God dwells.

There is an ark over which the glory always dwells. It eontains God's covenant, written by the finger of God. He that receives it is not merely passive. He must obey the voice that calls him to the holy mount. The way is rugged, but he must not turn back. The path leads through thick elouds and darkness, but he must press on. The finger of God writes word after word, engraving upon the very heart. But every word must be received, and strict and ready obedienee must make it a part of the life. Then God writes the last word, the perfeetion of the law, the sum of the gospel, the seal of the covenant—Love. Eternity is too short to learn it perfeetly. "God only knows the love of God." In its fulness it is the light that no man ean approach unto, the glory that even the saints cannot look upon. God leads his ehildren gently into that light.

It is the soul that sees. If there is no light within, it is in vain that all without is radiant with God's light. The heavens still deelare the glory of God. Every star shines with a light that is as truly divine as that which shone between the eherubim above the mercy seat. Every night surrounds us with the darkness in which God dwells as truly as he dwells in the thick eloud that rested upon Sinai. Every sorrow and every joy of life comes with some word of God's eovenant if we would only aeeept and learn and heed the writing. But it is in vain that God lets down about us the eurtains of His sanctuary if we prefer the tents of wiekedness; and it is in vain that the sun rises, bringing to the world about us the glory of God, if the Sun of Righteousness has not first risen in our hearts. The kingdom of God must be planted within before we can be in toueh with the great kingdom that fills earth and heaven.

God's light may reveal strange things, but its greatest blessing is the power it gives to see the common things as they are. Prophets have heard voices that others cannot hear. Paul heard a voice speaking distinetly when his eompanions only saw a light. But the voice of God speaks usually within. It is a response from the oracle that God has established in the heart. It tells of little things, of small duties, of the day's journey. The story of the pillar of eloud and of fire is the strangest of all Bible stories. Did God send the angel of the eovenant to manifest himself in sueh a visible form, and all to guide a few wandering tribes in their journey to a suitable camping ground and to keep watch over them in their nightly encampments? Why not? It is for just such a journey that we need God's guidance. It is enough for us that prophets and apostles have seen the distant goal. We need the divine light, but only to show us the way through the little lives we must lead.—Nashville ChristianAdvocate.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE STRENGTH OF THE STRONG.

Himself took our infirmities and bare our sicknesses. (Matt. 8:17. Golden text for Sunday, March 6. A seven-minute talk.)

When Isaiah, in the exercise of his prophetic vision, looked down the ages for a period of seven hundred years, he pictured to himself, and painted for the world, a Man. It was no ordinary delineation. Isaiah painted the mightiest Man that the power of prophecy could create. The world, even then, had seen enough of weaklings. The prophet of God would portray the very strongest of the strong. Hear him: "He hath borne our griefs, and carried our sorrows; He was wounded for our transgressions, he was bruised for our iniquities; and the Lord hath laid on Him the iniquity of us all." Is not there a heart for you? one that carries a world's great grief, humanity's sighs and sorrows; the transgressions of all who have disobeyed, and the sears of all who were ever, or shall ever be, bruised by iniquity? I call that the world's stoutest Heart, strongest Arm, bravest Soul. He is the strongest of the strong.

When He took our infirmities and bore our sicknesses, He swept the entire realm of human imperfection. "Infirmities" are all those negative qualities wherein and whereby men are imperfect; "sicknesses" are all those positive ailments that human flesh and frailty are attacked by. Lord Christ never performed a miracle by the magician's art, nor healed the sick by a physician's craft or certificate. That Man of might, majesty and mystery took into the current of His own life the infirmity and the disease of the needy one, and in return gave of His own power, life and strength. Jesus the Christ healed the leper, unstopped the ear of the deaf, and brought back to life the dead, at the expense of His own strength. Virtue (strength) went out of His at the accomplishment of these and the pang of pain, disease and death got hold upon him. The current of life ran deep enough and strong enough in Him to enable Him to live forever, wounds, sword thrusts and a crucifixion to the contrary notwithstanding. But His strength went out from Him in exchange for humanity's weakness and a world's transgression. For our transgressions—not His own—was He bruised, and with His stripes we are healed. The eddies and cesspools of our infirmities were swept into the cleansing current of His majestic life. Think of it. He became weak even unto the suffering of death that we might become strong even in the pain and penalty of death. He went through the darkness and the door of death that He might shut out that darkness from us and close up that door against us, and thereby flood the world with light and open the door of life, even the door of eternal life, even to all who would believe in the sufficiency of His strength.

Himself took our infirmities. He who was strong became weak that we who were weak might become strong. In the multitude of our infirmities He was led captive to a Cross: in the majesty of His strength we are exalted to a throne. Our frailties make Him a victim: His strength makes us kings and conquerors. We had gone down to ignominious defeat, beneath the burdens under which we strained and staggered, had not the strength of the strong borne our burdens for us and stablished our feet upon a Rock.

He bore our sicknesses. Tha t is what He did for the leper. Touched him. That meant death to Him who touched, but life to him who was touched. The leper was suffering the loathsomeness of a disease that his frame was too weak to bear. It was wearing and wasting him to an early death. The strong One took the loathsomeness of the disease upon Himself and gave to the weak one a strength that immediately overcame his disease. This was beauty for ashes; this was strength for weakness; this was life for death.

I went into a sick chamber the other day where a man was wasting under a disease that was doing him to death. I had not been there a minute before I discovered that, instead of weakness, here was strength, instead of a victim in defeat, here was a victor in triumph. I was a mere pygmy in the presence of a giant. How vain and futile and to none effect seemed the encroachments and the attacks of that disease. Here was a man behind a Bulwark, a soldier with an impenetrable armor on. The strong One was fighting his battles for him; the sick one was only awaiting the acclaim of victory and the victor's crown.

SERMONS NOT HEARD(?)

The editor of the St. Louis Christian Advocate wrote an indictment, some time since, against ministers for sermons which, in these days, are not heard. Some of the topics of these sermons not heard were such as these: The Religion of the Home; The Family Altar, with its Bible, song, prayer; Sin, Its Essence and Its Result—the Awful Danger to the Soul; Eternal Punishment; The Call to the Ministry; The Passion of Christ.

The New York Christian Advocate took up the question, and flung it out for answer by ministers of its communion, enquiring, "Are these things so?" The answers by ministers and laymen to the question are certainly varied and interesting. Some declare vehemently that they have not heard a sermon on any of the subjects named for many a month; that preachers are busy talking, or reading, from the pulpit on themes none of which would comfort a mourner, convict a sinner or help a penitent; that ethics and aesthetics are chief topics, and the gospel of the Cross and the warning to flee from the wrath to come are no longer heard. One layman complains: "It seems apparent that the great problems of sin, personal salvation through Christ, the work of the Atonement, the renewing power of the Spirit, do not take such a deep hold upon the convictions (of ministers) as to be the ruling passions of their lives."

On the other hand ministers reply that they are trying to deal with these fundamental issues of the gospel. One writes:

"Permit me humbly but fairly to state that the subjects referred to have been presented from time to time in the church of which I am pastor. There has been no full sermon on the call to the ministry, but there have been frequent referenees made to the great opportunities afforded young men who will consecrate themselves to the Christian ministry. It gives me joy to know that nine young men have given themselves to the ministry in my pastorate."

There is at least one minister who touches a fundamental theme—the call to the ministry—and nine men have responded.

"Are these things so?" writes another minister, and without assaying to speak for the ministry as a whole, speaks only of his own experience:

"Within a year I have preached to my people on religion in the home, the slavery of sin, the meaning of the cross, and the other great themes born of the gospel. I also make it a practice to preach once a year on the 'call to the ministry,' and the fact that during the two years just past three young men have gone from this church into the ministry, or to study for it, makes me feel that it is an important practice. I am not writing this note to blow my own trumpet, for if any use at all be made of this letter I wish to remain anonymous."

The editor of The Christian Sun was wondering if laymen of its communion could bring an indictment against Christian preachers similar to those in the foregoing. Are the more vital and fundamental themes of the gospel being neglected by ministers of the Christian Church? Are we hearing sufficient from our pulpits about Home Religion, the Family Altar, Eternal Punishment, Sin and Its Consequences, the Call to the Ministry, etc.? And the editor of The Sun is wondering if many of our ministers can stand up and say, "I preach once a year on The Call to the Ministry, and as a result I see two, three, four young men from my field preparing themselves to enter the ministry?

We pass the question on from the esteemed Advocate, "Are these things so?"

AN IMPORTANT BOOK.

Since quitting college, an A. B. graduate, several years ago, Mr. W. E. McClenny, Suffolk, Va., has been engaged in collecting material for and writing, "The Life of Rev. James O'Kelly and The Early History of The Christian Church." Mr. McClenny has done his work well, with painstaking care and tireless energy. The manuscript is now in the hands of the printer and the book is promised from the press early in April. It will make a comprehensive volume of possibly more than three hundred pages. Rev. W. W. Staley, D.D., has contributed the Introduction. Our conviction is, after a careful reading of the manuscript, that McClenny's history will do more to give the public an accurate knowledge of James O'Kelly and his great work, present a clearer view of why and how the Christian church had a beginning as a distinct organization, than any treatise ever offered the public heretofore. The effort on Mr. McClenny's part has been long, assiduous and costly. He has certainly made the Christian Church, and the reading public, his debtors. The price of the book and place of sale will be announced at an early date.

HYMNS AND MORALS.

It is reputed to have been written by somebody, "Let me write the songs of a people, and anyone you please may write their laws." We do not know that songs are mightier than the law, but we do know that Moses, the mighty lawgiver, was not willing to leave the people with the law only, but composed for them, and had them sing, "the song of Moses and the Lamb."

But have you thought of how the moral sense is shocked, not to say paralyzed, by the declarations and assertions and petitions of some of our hymns? Have you not heard people sing very lustily, "Lord, I care not for riches, neither silver nor gold," when you know at the moment that every singer in all the number did care for riches, and did want both silver and gold.

I have often heard people sing, "Oh, to be nothing, nothing, Only to lie at His feet." Now that never did sound sacred or sane to me. Our Savior does not want "Nothing" to lie at His feet. He wants something there—even a sin-sick or needy soul that He may help such a soul and bring it to activity and to service in His cause.

All remember and many sing, "O for a thousand tongues to sing my great Redeemer's praise." But what good would a thousand tongues do if the one that the singer possesses does not praise the Redeemer's name once in five years. And if one cannot bridle well one tongue, would he be able to put a halter on a thousand tongues? My! what if you did have a thousand tongues! I fear another St. James would be needed to write further of "a thousand unruly members."

No service in the sanctuary is sufficiently sacred and uplifting without song. But there are songs that hurt as well as songs that help, and there are so many good and sweet and true songs that the silly and the puerile ones should never be sung.

All Things.—That is very much—all things. That takes in the heights and the depths, the far and the near, the great and the small—all things. And yet, illuminated with the divine flame, that is what Paul wrote—all things. "I can do all things through Christ which strengtheneth me."

There are men who can do much through themselves. They are great, strong characters. Their resolves are deep. The lines of their character, temperament, disposition, are well drawn. They do not waver nor hesitate. They act. They have strength. They summons this, and it stands them in good stead. But much is not "all things." Even those strong ones cannot do all things through their own might which strengthens them. But Paul said, "All things through Christ."

And then all men are not strong. Some are very weak. The world of reason says, "Let the weak be weak. They were born that way, have that tendency, inherited that disposition. They are doomed to be weak forevermore." Not so Paul, nor the message he brings. I am a weak man, down, out and done for. Since I have not the will power of a firm and steadfast resolve, I am measured and marked for the pit. To come from that would be "all things" to me. Can a man come from those low depths? Paul says so: "all things."

I found this verse some where:

"Once I was pure as the snow, but I fell,—
Fell like the snow flake from heaven to hell,
Helpless and foul as the trampled snow,
Sinner, despair not; Christ stoopeth low,
To rescue the soul that is lost in its sin,
And raise it to life and enjoyment again.
O God, in the stream that for sinners did flow
Wash me and I shall be whiter than snow."

—That which gave England such a shake up, politically, a few weeks ago as had not been witnessed for decades, was the fact that 350 members of the House of Lords voted against, and so defeated, the government's budget. It now turns out that of these 350 Lords, 282 were personally interested in the liquor traffic, and the aggregate land holdings of the 35 are ten million acres —one-seventh of the entire acreage of England, Scotland and Wales.

—Secretary of the Navy Meyer plans to have a record-breaking ship of 32,000 tons displacement, whose actual cost would be $18,000,000, added to our navy; and with some other additions make ours the leading naval power of the globe.

—Factories in the United States manufactured 115,000 automobiles in 1909, —and the demand increases.

—Philadelphia is in the throes of a street car strike, there being much disorder and some rioting.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward		$304.05
Dues:		
E. Tyree French	$ .10	
Lillie Thomas	.10	
Monthly S. S. Offering:		
Dendron, Va. Jan. & Feb.	5.18	
Oak Level, N. C.	.83	
Youngsville, N. C.	.89	
Berea (Nansd.) Va.	3.32	
Thanks-giving Offering:		
Antioch church, Ala.	2.75	
Damascus, N. C. Gates Co.	22.25	
O'Kelley's Chapel ch. N.C.	8.20	
Pleasant Ridge ch., N. C.	7.05	
Ramseur church, N. C.	.75	
Special Offering:		
Sale of 6½bu. turnips from farm	3.25	
Parks Cross Roads special donations	2.50	
Amt. 6th week, 1910	——	57.17
Total		$361.22

Elon College, N. C., Feb. 23, 1910.

My Dear Children and Friends:—

Beautiful sunshine and plenty of farm work one day—next day sleet and cold and kept from school and farm, are the experiences at the Orphans' Home. Thus varied are the duties and experiences of life. We had hoped to accomplish much farm work this week, but have been shut in by sleet. We are glad to have a nice report for this week. If all of our needs could be supplied so quickly and so well as has been the need of "towels" as requested recently, we would not be inconvenienced nor embarrassed long at the time. Our good Sisters Lee and Jones of Town Point, Va., and Bagwell of Durham, N. C., have our gratitude for their prompt reply to our request and liberal number of towels sent.

Parks Cross Roads Church, Randolph Co., N. C., sends us one barrel of wheat and one bushel of corn—just bread for one week, and Sister Green sends the lard to make it good—and the biscuit go! We would appreciate the name of the friend who sent us the nice homemade gloves.

A Correction.—Recently we reported a nice donation of wheat from Hines Chapel, in which we gave credit for two bushels wheat to Bro. A. R. Hines when Sister J. H. McNeil should have had credit for one bushel. Sorry the mistake occurred. The flour was all right and we thank Sister McNeil now as we thanked the others then. We are so glad to get wheat—it means biscuit, milk and butter also; and these three articles are great foods for children.

The following donations have been received:

Mrs. Sue Jones, Mrs. M. J. Lee, Bennett's Creek, Va. 3½ doz. towels, 1 box soap.

Mrs. W. B. Bagwell, Durham, N. C., 6 towels.

Park's Cross Roads Christian church, N. C.:

I. W. Parks, 1 bu. corn.
R. W. York, 1 bu. wheat.
C. F. Burgess, 1 bu. wheat
J. R. Rightsell, 1 bu. wheat.
W. T. Foushee, 1 bu wheat.
T. J. Green, 1 bu. wheat.
Ernest York, 50c.
Millard York, 50c.
W. M. Parks, 50c.
W. O. Cox, 50c.
Mrs. T. J. Green, 1 bucket lard (15 lbs).

6 prs. warm homemade gloves from some unknown friend.

Come, children, give us many letters next time.

Fondly yours,
Uncle Jim.

Haw River, N. C., Feb. 21, 1910.

My Dear Uncle Jim:—

I am a little girl three months old. I would like to join the band of cousins, and send ten cents per month to help the orphans.

Fondly yours,
Lillie Thomas.

Thank you, little Lillie. Your dimes will be appreciated and you will learn a lesson in giving while you are young.

Lacey Spring, Va., Feb. 21, 1910.

Dear Uncle Jim:—

Here I come with my dues for February. Father sent all my back dues some time ago but we were all so very busy that we failed to get a letter written.

Mother read a letter in The Sun last week in which two of the cousins spoke of one being a "circuit preacher" and the other a "country doctor." Please excuse me; father has enough traveling to suit me. He has no circuit but he has to travel from one to two hundred miles every month. Mother's friend from North Carolina has been with us since November, is going home in a few days and Oh, how we shall miss her!

We all went with father over to New Hope while he held the protracted meeting there and enjoyed our visit among those good people so much. We expect to go again soon.

Lovingly,
E. Tyree French.

Your dues are all right, little man. You are well started in the new year.

—Get right with God.

FREEMAN DRUG CO.,
Dealers in
DRUGS, MEDICINES, PATENT MEDICINES,
and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.
Prescriptions Carefully Compounded.
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THE FIELD IS THE WORLD.

The Commission is a divine one and is in the form of a command. It is, Go ye into all the world and teach all nations. It is universal—"all nations." When Jesus was on earth He did not go to all nations, but confined His ministry to Israel. It was according to the divine purpose, according to the method of God's dealing with Israel and the nations, that Jesus should first go to His own people, preaching to them the Gospel of the Kingdom and endeavoring to gather them under the wings of His mercy and love. He was Israel's Messiah and King. The angel of His covenant came to His temple. But Israel itself was chosen in Him for the salvation of the world. And even during his earthly ministry in Israel Jesus thought with joy and love of the Gentiles, who should come to the light and enter the fold of divine peace. And now the time has come. The Gospel of salvation was to be preached to the whole world. The rejection of Israel's God results in a two-fold dispensation. In judgment they are scattered among all nations of the earth; in love and mercy, in blessing. The Church is commissioned and sent to all nations peoples and tongues. The Bible and the Bible only teaches firmly and clearly the unity of the human race.

The spiritual character of this commission,—teaching them to observe all things. Men are to be taught. How can they be taught except they have a teacher. The Word is the sword of the spirit. By the Word the heart is conquered and the Word is the bread which nourishes and strengthens the soul. Thus it always was with God's people. There is no book like scripture in which men are so constantly exhorted to think, to consider, to reason, to learn, to meditate, to remember. There is no book so opposed to blind obedience, so opposed to pride and selfishness and ignorance. The Church is where the word of God is. We need nothing else but the Word of God to keep us thoroughly "furnished unto all good works." As the inward life and growth of the church are by the word so are her extension and expansion and influence in the foreign fields. The great commision of the Church is to preach the Gospel to the world.

The field is open and inviting. As Christ was sent by the Father, so the church is sent by Christ. Jesus was sent to be the revelation and representative of the Father, to testify of Him, to declare Him, to do His will, and to finish His work. He was a true and faithful witness; He was a perfect servant, whose meat it was to do the Father's will; He declared the name of God, and finished the work. Now Christ sends us into the world that we may show forth His life, that we may be his witness, that his light and love may shine, attract and bless men through us, that men may behold in us Christ, as they beheld the Father in Him. As Christ was, so are we in the world. The Church is in the world. The reason is threefold: (1) The Glory of God; (2) that she may follow Jesus, who through suffering entered into glory; (3) to promote the conversion of sinners. From the life of Jesus we learn all things. We can learn Christ, and to know Him and His will is to know all things. Let us know Him and His will and give Him to the world that the world may be saved. T. W. Strowd.

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Exponent of the Young People's Convention, Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

ORGANIZED CLASSES—AND BIBLE STUDY.

The Organized Class never fails to make Bible study fascinating. We hear a great deal in our day about the beauty of the Bible as genuine literature of the highest type. Almost yearly we see new volumes published setting forth in eloquent rhetoric the hidden charm, the entrancing beauties of the Book of books. These volumes point out to us its unimpeachable history, its thrilling drama, its unequalled short stories, its pulsing sermons and soul-stirring addresses and orations, its unparalleled epistles. its unapproachable biography, its unmatched wisdom literature, its trenchant invective, its noble prophecy, its unmatchable poetry. We read these volumes and somehow think all this may be so, but we stop with **their** reading and do not go on with **its** reading, much less do we study it. It will not do to read books **about** the Bible; we must read the Bible **itself.**

It is the business, the primal purpose, of the Organized Class to make Bible study interesting, fascinating. There is need for this. The need of it is generally recognized and universally lamented. The fundamental basis for this need is that the Bible is our religious creed. We cannot know what our creed is unless we read it. No man subscribes to a paper before he has read it. **Can we offer to subscribe to a religion till we have read its articles of agreement, the terms on which it offers salvation?**

We need to know the Bible, then, because it is our religion. If we get full of the Bible, we will be full of religion also; we cannot help it. The Organized Class always gets up genuine enthusiasm for Bible study, because each member feels that he is a part of the Class and individually responsible for its success. The method of teaching also, whether by the question method, the Class-discussion or the round table method, the conservative method, or a combination of all these methods, is always the method adopted and approved by the Class and so tends in the same direction. Still further, the mere fact that theirs is an Organized Class and expected by the public to do something has a wonderfully inspiring, invigorating effect over all the members.

An Organized Class that is not interested in Bible study ought to be disbanded. What else does it exist for? But I have yet to see such a Class without this interest. An Organized Class that is not interested in Bible study is an anomaly; away with it. If on the other hand your class is half-hearted about Bible study, if it will not prepare the lesson, if it requires you to do all the talking, organize it and watch the new life, the enthusiasm, the fascination for Bible study that will almost inevitably follow. If also your Sunday school has never been able to interest the grown people in the work, organize a class for them and watch it grow, for grow it certainly will, and it will raise the spiritual tone of the whole community. Try it, and see if this is not true.

A BOOK REVIEW.

The Christian Endeavor Manual. By Rev. Frances E. Clark, D.D., LL.D. 306 pp. Cloth, durably bound, $1.00. The United Society of Christian Endeavor, Boston. For sale by The Christian Sun.

This is the first complete hand-book of Christian Endeavor, covering every branch of the movement from its incipiency in Portland, Me., Feb. 2, 1881, to the present time. That it comes from the founder of the Society, from him to whom God gave the Christian Endeavor idea, from him who has been at the center of the Society's growth during all the intervening twenty-nine years, gives it all the more of authority and vital interest.

Dr. Clark is ever an interesting, entertaining writer. He makes no effort at rhetorical embellishment, though what he says fastens the attention. This volume is no exception. From the very first page of the preface to the last page of the Appendix the interest never lags. Every page adds new thought, new informaiton, spurs to greater appreciation of the Society that now girts the globe, on the realms of whose influence the sun never sets. I have known something of Christian Endeavor for many years and have been intimately associated with it for the past ten years, but this book has done more to enlighten me on the Society, its workings, its aims, than all the other books I have ever read on it and than all my experience combined. Nor is this an extravagant statement: it is true because it is the only book of its kind in print.

The title page says that it is "A Text Book on the History, Theory,, Principles and Practice of the Society, with complete Bibliography and several Appendixes." That it is all this the table of contents will show, which is as follows: "The History of the Society; Fundamental Ideas; How These Ideas Fit the Needs of the Church; The Society and the Church; The Society and Its Members; The Christian Endeavor Covenant; The Christian Endeavor Prayer-Meeting; The Consecration Meeting; The Officers; The Committee System; The Lookout Committee; The Prayer-Meeting Committee; The Social and Missionary Committees; Other Important Committees; The Executive Committee and the Business Meetings; How To Keep the Society at a High Level; The Junior Society; Other Forms of the Society; The Quiet Hour; The Tenth Legion and the Macedonian Phalanx; Efforts for Christian Citizenship and the Home; The Local Union; District, State, and National Unions; World-Wide Christian Endeavor; The Conclusion of the Whole Matter; Bibliography; and nine helpful Appendixes." If this array of material is not worth a dollar, then a dollar is more valuable than eternal truth. I trust every pastor of every church and every officer of every Christian Endeavor Society will possess themselves of this invaluable store-house of imperishable information and eminently useful knowledge.

Bro. Hiram Freeman, Ether, N.C.; Bro. T. J. Green, Ramseur, N.C.; and Rev. C. C. Jones and Mrs. J. J. Lincoln, Wakefield, Va., write that they are busy about the organization of Teacher-Training Classes in their respective churches. Revs. J. V. Knight, Wadley, Ala., and G. O. Lankford, Columbus, Ga., write of their interest in the Young People's work and of their intention to push it in all its phases, especially the matter of Christian Endeavor. Secretary Sipe writes that Capt. Willis J. Lee, Driver's, Va., and Bro. J. H. Farmer, News Ferry, Va. (for the Pleasant Grove church), have sent him voluntary contributions of $10 each for the Young People's Cause. When we can serve you, brethren, let us know.

C. E. TOPIC FOR MARCH 6—A FEW SUGGESTIONS.

Christ Our Guide,—Luke 1:76-79;; John 16:13; Rev. 7:16-17.

Monthly Consecration Meeting.

The Roll-Call. The Constitution provides that the roll shall be called at every regular monthly consecration meeting and that the secretary shall keep an accurate record of all who are present and of all who respond. This record should be turned over to the Lookout Committee. The danger is that every consecration meeting will be like every other, but there is no necessity for it. This time let the roll be called backwards.

The Leader. The leader should be one who has traveled where a guide was necessary, if possible. He should tell his experiences, showing what the guide did for him. In a few burning words, let him show how Christ is our true Guide.

The Scripture. Appoint three readers and three commentators. Let each read or comment on one of the three passages. These comments should be very brief.

Question Spurs. To be answered by those to whom they are given when their name is called, but they are not to let the fact be known that they were asked to answer them.

What is a guide?

Give a sense in which Christ is our guide? (Give to several.)

What are the characteristics of a good guide?

What are the characteristics of a good traveler?

Why do travelers keep near the guide?

Why should we keep near Christ?

How can we do this?

To what does Christ guide?

How may we guide others?

What is our responsibility as guides?

On what condition can we guide others?

On what conditions can we have Christ as our Guide?

What makes it impossible for Christ to guide us?

What is our Guide-Book?

How should we use it?

What are the joys of being led of Christ?

In what things may we guide ourselves?

How do we keep in touch with our Guide?

Scripture References. To be repeated by those to whom they are given, a word of comment being added, but they are not to let it be known that they were given those verses in advance.

Who our Shepherd is. Psalm 23:1.

Whom He will guide. Psalm 25:9.

How He will guide us. Psalm 32:8.

How far He will guide us. Ps. 48:14.

What our ears shall hear. Isa. 30:21.

What He will do for us. Isa. 42:16.

By what way He leads us. Isa. 48:117.

Who is the Good Shepherd? Jno. 10:4.

How God led the children of Israel.—Exodus 13:21.

The star led the wise men. Matt. 2:9.

Where the wanderer remains. Prov. 21:16.

All have gone astray. Isaiah 53:6.

We have forgotten our resting-place. Jeremiah 50: 6.

To whom we may return. 1 Peter 2:25.

Who our Light is. John 8:12.

Who abideth in the Light. 1 Jno. 2: 10.

Who shall give us light. Eph. 5:14.

Our Guide into all truth. John 16:3.

A blessed promise. Matt. 11:28.

The Pastor. The pastor will have a wonderful opportunity to present Christ at this meeting. The wise pastor will not neglect so rich an opportunity.

For Next Week: Subject, Patient Faithfulness.

M., Mar. 7, Faithful love Mat. 26:1-13

T., Mar. 8, Faithful obedience, Phil. 2:-5-11.

W., Mar. 9, Faithful service, 2 Tim. 4:-6-8.

T., Mar. 10, The incorruptible crown, 1 Cor. 9:24-27.

F., Mar. 11, The crown of life, Jas. 1:-12; Rev. 2:10.

S., Mar. 12, The crown of glory, 1 Pet. 5, 4.

Sun., Mar. 13, Topic, Patient Faithfulness that Wins the Crown, Rev. 2:1-10, 18-19.

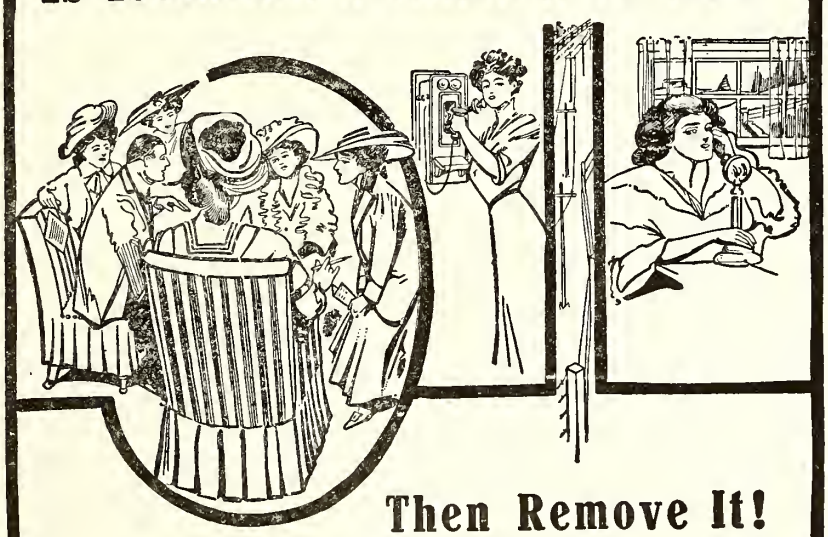
Suggested Program.

1.Song, "Jesus, Savior, Pilot Me." Another song, perhaps, "I'll Go Where You Want Me."

2. Chain of prayer for Christ's guidance.

Continued on page sixteen.

Is Isolation a Burden to You?



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DIED.

Griffin.

Mrs. Euphemia Hanks Griffin, daughter of the lamented Rev. J. W. and Elizabeth Hatch, and wife of the late J. Middleton Griffin. Sister Griffin was born Feb. 15, 1847, and died in the town of Liberty, N. C., Jan. 27, 1910. She leaves to mourn their loss seven children, three boys and four girls. Also four sisters and one brother.

Sister Griffin professed religion and joined the church at Hank's Chapel when very young (almost a child). About three years ago, she transerred her membership to Liberty Christian church, of which she was a member, at the time of her death. Sister Griffin was a noble Christian woman. She was very devoted to her church and family, and was ever ready to sacrifice for the comfort and enjoyment of her husband and children. I was her pastor ten years. May the dear Lord bless the bereaved ones, and especially the children. Funeral by the writer in the Baptist Church at Pittsboro after which we laid her to rest by the side of her husband to await the resurrection mora.

G. R. Underwood.

Simmers.

Whereas, our Heavenly Father has seen fit to call from faithful service in His Kingdom on earth to a more happy and glorious service in His Kingdom above, our beloved brother and senior member, Harry Simmers, Therefore be it Resolved

First—That by his death Linville Christian church loses its oldest and one of its most loyal members; the community a most kind and obliging neighbor, a loving father, and a citizen without a known enemy. While we very much regret our loss, still we believe our loss means his eternal gain.

Second—That we extend to his family our heart-felt sympathy and trust that our heavenly Father may comfort them in their sad bereavement.

Third—That a copy of these resolutions be sent to The Christian Sun for publication.

John H. Lankford,
Chas. D. Maphis,
Rebecca Payne,
Committee.

Spivey.

Mrs. Sarah O. Spivey, of Dory, Va., aged 56 years, died after several months' illness of consumption. Sister Spivey had been a faithful member of Barrett's Christian Church for 40 years. The funeral was held from Barrett's church, Jan. 28, 1910, by the writer. She leaves to mourn their loss five sons and one daughter. Her last words were, "I am going home to die no more." The body was buried in the family cemetery some two miles from Barrett's Church. May God bless the sad family.

C. C. Jones.

Davis.

At his home, Winchester, Virginia, on Feb. 4, 1910, John W. Davis, aged 64 years.

He joined the Lutheran Church when about eighteen years of age. At the age of thirty he transferred his membership to Timber Ridge Christian Church where he remained until his death. He lived a quiet, peaceable life and had the confidence and respect of all classes. He died trusting in his Savior.

Funeral services were conducted from the residence by Rev. Geo. S. Bowers of the Lutheran Church and the writer.

He left a widow and two sons, Frank R. and Benjamin F. and two daughters, Mrs. Fannie Brill and Mrs. Lillian Rudolph.

May God bless and comfort the bereaved.

W. T. Walters.

Freeman.

Miss Sudie Blanche, daughter of J. W. and Janette Freeman, was born July 18, 1888, and died Feb. 17, 1910, aged 21 years, 6 months and 29 days. She was reared in a Christian home, and was brought up in the way of the Lord. At the age of 14, Blanche gave her heart to God, and united with the Christian Church at Belews Creek, where she had attended Sunday-school all her life, and had been taught and trained to love Jesus and his word. She served as organist and led in the music for her church for more than four years. Those who attended the last session of the N. C. and Va. Christian Conference, which was held with the church at Belews Creek will remember Miss Blanche, who was so faithful at each service, executing her part as organist so well, and no

One Cough

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doubt all will extend deepest sympathies to that grief-stricken family. Her father went to the spirit land just 22 days before Blanche. O how happy the meeting must have been! She enjoyed life, and always looked on the bright side, but when the Lord called for her, she was resigned to go. She prayed two earnest prayers the morning before she died, for mother, sisters, brothers and friends. May her prayers be answered.

The funeral was conducted by the writer from Belews Creek church. Rev. C. C. Peel, the pastor, was also present and took part in the service.

The funeral services were well attended; the expressions of sympathy great; the floral offerings rich, beautiful and abundant.

Sister Freeman and family have our deepest sympathies. L. I. Cox.

Spivey.

After an illnessof about eight months, Mrs. Sarah Odelia Spivey, relict of S. D. Spivey, died at the home of her daughter, Mrs. W. P. Cannon, Feb. 9, 1910, at the age of 57 years and 5 months. Mrs. Spivey is survived by five sons, one daughter, Mrs. W. P. Cannon, one brother, W. G. Rollings and one sister, Miss Margaret D. Rollings, and five grand children.

The deceased was a faithful member since childhood of Barretts Christian church until death.

The children have lost a loving and faithful mother, one whose Christian example ought to be an inspiration to them, the community also a most faithful woman in sickness or death.

Now she is gone to return no more. We will never forget her words the night before she died, viz.: "I am going home to die no more."

The remains were taken to Barrett's church where the funeral was held and her body laid to rest by her deceased husband. Be it resolved:

First—That Barretts Christian church feels the loss of one of its most faithful members.

Second—That Barretts Ladies' Aid Society has lost one whose interest manifested itself by her acts of kindness and deeds of love.

Third—That we extend our deepest sympathy to the bereaved family and point them to our Father who always knows best.

Fourth—That a copy of these resolutions be sent to each member of the family, a copy be spread on our church record, and a copy be sent to The Christian Sun for publication.

Mrs. W. A. Rollings,
Miss Adelaide Rollings,
Miss Iola Hedgpeth,
Miss Blanch Heneock,
Committee.

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(Begun on page thirteen).

3. Solo, "Lead, Kindly Light." or "Guide Me, O Thou Great Jehovah."

4. Scripture and Comment.

5. Leader's Prayer.

6. Leader's Remarks.

7. Roll-Call by secretary, interspersed with appropriate songs, such as "Safely Through Another Week," "Savior, like a Shepherd," "Thus far the Lord hath led me on," "He leadeth me," etc., including answers to Question Spurs, recitation of Scripture References with comment, voluntary prayers, etc.

8. The Pastor's golden opportunity.

9. Song, "Lead us, O Holy Spirit." Offering. Benediction by Pastor.

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P. M.	A. M.	STATIONS.	A. M.	P. M.
4:15	8:00	Lv. Raleigh Ar.	10:50	7:25
4:25	8:10	Caraleigh Lv.	10:40	7:10
4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. Junc.	8:05	4:10
7:25	11:10	Ar. Fay't'v'l Lv.	8:00	4:05

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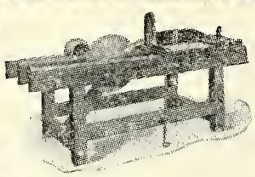

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